THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"Thoughtfulness for others, generosity, modesty, and self-respect are the qualities which make a real gentleman or lady, as distinguished from the veneered article which commonly goes by that name."—THOMAS HUXLEY.

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THE GRANDEUR OF LOVING SERVICE.

"AND whosoever will be chief among you, let him be your servant." (Matt. 20: 27.)

One of the most striking characteristics in the personality of the Prophet Joseph Smith, showed itself in the willing service he rendered his fellowmen in times of trouble. He seemed to regard the sufferings of those around him with much more concern than he did his own personal afflictions. In his solictude for the welfare of others, his own troubles were treated lightly, which fact marked him as a fit follower of the Master whose example he thus unassumingly emulated.

During the four years that Joseph waited patiently for the hour when the sacred records of the Book of Mormon should be delivered into his hands, he was taught by the Angel Moroni the virtue of submission and humility. He was given to understand that he was to perform a work of *service* to mankind, and that not in his own interests, but for the glory of God. Through him, before the Church was organized, came this message: "Now, behold a marvelous work is about to come forth among the children of men; therefore, O ye that embark in the service of God, see that ye serve Him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day; * * * And faith, hope, charity and love qualify him for the work." (Doc. and Cov. 4: 1, 2, 5.)

George Q. Cannon, in his "Life of Joseph Smith," speaking of the early days of Kirtland, says: "At no time during the Prophet's

career did the care of the poor escape his attention or become a matter of indifference to him. He was a man of large benevolence, and his sympathies were quickly aroused by any tale of sorrow or appeal for help. In the most busy and trying periods of life those who went to him for counsel in their troubles, always found him willing to listen, and they were sure to receive encouragement and assistance. To extend comfort to the bruised spirit, and to help the needy and distressed appeared a constant pleasure to him. His hospitality, also, was a marked feature in his character. His house was always open to entertain the stranger. One of the most cherished recollections of many of the old members of the Church is the kindness with which they were treated by "Brother Joseph," and the warm welcome he gave them to his house upon their arrival at Kirtland and other places where he lived." With a good deal of consistency might such a character claim to be a true follower of the lowly Nazarene. "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also." (John 14: 12.)

"Before leaving Fayette, New York, the Church was commanded to appoint certain men to look after the poor and the needy and administer to their relief that they should not suffer." (Cannon's "Life of Joseph Smith.") At this time the command was given by the Lord through Joseph Smith, "Remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things the same is not my disciple." (Doc. and Cov. 52: 40.) The man who would receive and impart such doctrine as the will of God may well be accredited with possessing in his heart the desire to serve. He was the living embodiment of true religion as defined by the ancient Apostle James. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1: 27.)

"Joseph had learned and taught to his brethren that the mission of the gospel (which had been restored through his instrumentality) was to bring peace and salvation to all mankind. He himself ministered in the utmost humility among the saints as well as among strangers, for he was well aware that faith, meekness, patience and tribulation went before blessing, and that God required lowliness of heart before He exalted men." (Cannon's "Life of Joseph Smith.")

The Prophet's biographer above quoted gives a splendid picture of the loving heart of the man, where he recounts the troubles that overtook the branch of the Church established in Jackson County. When messengers arrived with word of the awful afflictions of the saints in that far away country, the Prophet burst into tears and cried: "Oh, my brethren, my brethren! would that I had been with you to share your fate." And when a revelation was given requiring succor to be sent the persecuted people of

Zion, the Prophet set about the work with determination and dispatch, doing the actual work, along with those whom he had selected, in raising men and means to bring the needed relief to the oppressed. He accompanied Zion's Camp from Ohio, was one of the company, and endured all the vicissitudes of that arduous journey. He showed by his spirit in these things, that he believed himself to have been raised up by the Almighty to be a servant and not a master, and right nobly did he perform his part. The march up to Zion was one of unusual hardship. "The men waded rivers, struggled through marshes and tramped across hard stretches of hill and sandy plain. Many of them suffered from bruised and bleeding feet." But there is no evidence that Joseph ever gave thought to his own comfort. On the other hand, while the brethren were on the return journey, after the seeming fruitlessness of their mission, Joseph and Hyrum administered assiduously among the sick in camp who were stricken with cholera, until they themselves were prostrated.

At one time the brethren, Joseph among them, were betrayed and delivered into the hands of General Lucas at Far West, through the treachery of Colonel Hinkle. In the trials and imprisonment that followed he plainly showed his devotion to the service of his brethren. He apparently gave little thought to his own sufferings, but plainly had uppermost in his mind the comfort and welfare of those who suffered with him. That he assumed no right to rule over his brethren or any of the saints arbitrarily, is clearly set forth in a revelation which he received while confined in Liberty jail, awaiting trial upon various trumped-up charges. This revelation is designated Section 121, Doctrine and Covenants, and part of it reads as follows: "No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness, and meekness, and by love unfeigned; by kindness and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile, reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy." (Verses 41, 42, 43.) When he had been delivered from his captors and persecutors, his concern was to find a resting place for his people; the idea of procuring comfort for himself being not apparent.

The history of Nauvoo is replete with examples of his unswerving fidelity and tireless service in behalf of the saints. The occasion designated as "A day of God's Power," when so many sick were healed through the administrations of the Prophet, was a precursor of the many services he cheerfully rendered in these later times of trouble, and furnishes a good index to his character as a "servant of all."

As the end drew near and the Prophet felt the oppression of his

impending doom, he expressed the great love he felt for those who had hearkened to his testimony. He said: "I do not regard my own life. I am ready to be offered a sacrifice for this people; for what can our enemies do? Only kill the body and their power is at an end. * * * God has tried you. You are a good people; therefore I love you with all my heart. Greater love hath no man than that he should lay down his life for his friends. You have stood by me in the hour of trouble and I am willing to sacrifice my life for your preservation."

The final act of this great Prophet was sublime in its unselfishness. He had for some time known that the saints would not be permitted to enjoy the fruits of their labors for long in Nauvoo, and one day in company with some of his brethren he crossed the river to go into the West believing that if he were out of their midst they would be left in peace. But, the importunity of professed friends caused him to abondon his first intention, and he retraced his steps, remarking: "If my life is worth nothing to my friends it is worth nothing to me." He lived for his friends, and died for his friends. As he walked toward Carthage on that dreadful day in June, 1844, he said to those about him, "I am going like a lamb to the slaughter, but I am calm as a summer's morning. *I have a conscience void of offence toward God and toward all men.*" How like that benediction of old, "Father forgive them for they know not what they do." The memory of his sublime service shall live forever.—S. N. L.

PARASITISM IN RELIGION.

Before entering upon the subject indicated by the caption to this article, I take the liberty of calling the reader's attention to the parasitic habit found among the fauna and flora in different countries. This is to impress upon the mind of the reader how parasitism acts on all life, and to give force and clearness to the subject in hand.

Certain animals and plants have contracted semi-parasitic, and in some cases extreme parasitic habits. By some ingenious method they secure the benefits of life, while evading its responsibilities. These animals and plants, we learn from the study of Zoology and Botany, are avoiding the laws that govern growth and development and the consequence is degeneration. The Zoologist points out that the animals forming this habit suffer in their own anatomical structures. Through lack of exercise, they often lose the power of motion. There is a wasting away of many organs of the body. Among the plants the evil results are equally apparent.

Nowadays a parasitic habit is apparent in many of the schisms of the world. They are prone to worship God with their lips, and

to forget Him in their deeds. There is a tendency to receive only such doctrine as is popular, or which does not call for work on their part. As a matter of form, many may attend their churches and listen to discourses prepared for them by men who assume to look after their spiritual welfare, but they do not care to exercise themselves religiously, preferring to leave their eternal interests in the hands of others.

I have had the privilege recently of conversing with many people, of many religious creeds, from all parts of the world. I have learned that in a number of cases those professing religion like to fancy themselves saved by a mere intellectual assent that Jesus is the Christ. They satisfy themselves with the thought that the Savior has done everything for their salvation, and that there is nothing left for them to do in the way of works. It is when people fear to withstand public opinion, that a molluscan shell serves as a refuge. Again, there are individuals who are looking for a religion that is more tangible than that practised by the Christian world for ages. They are broad-minded and tolerant, realizing that the gospel of Christ should include all truth—scientific as well as religious.

Now, when a person has reached the point where he thinks seriously of religion, he discovers a vein of parasitism in much of the so-called Christianity. Any system which fosters this habit is bound to degenerate. Instead of being built upon a rock it is founded upon the sand, and when the battering ram of truth is set against it, it is bound to fall. It can have no permanence because it is contrary to the teachings of the Savior and His apostles. Jesus taught His disciples to be humble and to love one another as He had loved them all. They were to show their love for the Master by keeping His commandments. He also taught how His true followers might be known. "Wherefore, by their fruits ye shall know them." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." (Matt. 7: 20-21.) "If ye know these things, happy are ye if ye do them." (John 13: 17.)

Anyone refusing to exercise himself religiously cannot expect to acquire spiritual growth and development. Any religion that holds out great promise to its adherents, offering salvation without personal effort, or exercise of the faculties, is encouraging a parasitic habit which is disastrous to spiritual development and the making of character. To urge the mind through a formula of words cannot blot out the past nor be of any service for the future. If the parasitic habit causes degeneration in animals and plants, is it not logical to argue that parasitism in religion will prove a bar to spiritual growth? If we wish knowledge we must toil for it, and the highest knowledge is a knowledge of God. What right have we to expect the priceless blessings of the Lord if we refuse to take the necessary steps to secure them?

We either improve or deteriorate; there is no such thing as standing still. Upon this hypothesis we face the fact that parasitism in religion—refusing to act for ourselves—causes deterioration. One great writer has said, "Every day is a vessel into which much may be poured if one will really fill it up." Now, if nothing is really poured into the great vessel of life—the aggregate of the vessels of days—what can we expect to draw out of it?

The parable of the talents, Matthew 25, further illustrates the thought I wish to express. The man who received the five talents used them to such advantage that when called upon to give an accounting of his stewardship, he could present his master with ten talents. So it was also with him who received two. They were commended for their faithfulness and were promised that they should rule over many things. But the servant who hid his talent in the earth was called wicked and slothful. Not only was his talent taken from him and given to the servant who had the ten talents, but he was denied the privilege of ruling over anything.

True religion is a talent, so to speak, with which the Lord has blessed His children, that they may show their love for Him. The Lord doesn't wish any of His children to make merchandise of this talent, nor to cast it in the mire. Just so sure as any man contaminates this talent for mammon, or substitutes one more in accord with his own wishes, the true talent slips from him. Thus anyone who is guilty of neglecting or altering this true talent of religion will find, ere he is aware, that the Lord has stripped him of all right and lot therein. He stands on a like footing with those who shall come to the Lord in the last days and say: "Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many mighty works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity." (Matt. 7: 22, 23.)

The talent of true religion should be unto us as a fountain of living water, that it may raise us to a higher plane, causing us to be nobler, truer, and more useful to our fellowmen and in every way be more in harmony with all God's laws. This will be pleasing unto the Lord, for He said: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." (Matt. 5: 16.) It is these treasures that we lay up in heaven that stand as evidence of the way in which we have used the talent of religion. The words of the Apostle Paul to the Philippians are that we must "work out our own salvation," doing all things that the Lord has commanded, not murmuring or contending. We may say here with safety that it is the height of folly on the part of any individual to fancy himself saved unless he is in possession of true religion and is ready to "put on the whole armour of truth," keep the faith and remain steadfast unto the end. "He that shall endure unto the end the same shall be

saved." (Mark 13: 13.) No parasitic doctrine of salvation, or transferring of eternal interests into the hands of others can bring the desired result.

The Lord has laid down a plan of salvation for His children, and we must all follow this plan strictly to be brought back into His presence. "One Lord, one faith, one baptism." (Eph. 4: 5.) The gospel taught by the Savior is not split up into opposing fragments. It is necessary to lay the foundation of faith in Jesus Christ, repentance from sin, and then be born of the water and of the spirit. When we have taken these steps let us go on unto perfection.

The restored gospel, which the Latter-day Saints teach, came from God and is upheld by Him. It is the true talent of religion that was given to the people in olden times. They did not use it properly, and the Lord took it from them. But, "in the Dispensation of the Fulness of Times," the Lord in His mercy has restored the talent to His people, from whom it shall never again be taken. It fills all the requirements, has the same organization, is endowed with the same powers and blessings, and in every way has the markings of that Church set up by the Lord in the "Meridian of Time." It is a gospel of works, and in no way fosters or tolerates parasitism. It calls for individuals who are willing to champion an unpopular cause, but a true one; for men and women who dare to do right and live up to their convictions, no matter what the world may say.

The Latter-day Saints know that the laws of God are in operation to-day as in days of yore. The heavens are open and the Lord is pouring out his blessings upon His children and will continue to do so in proportion to their faith and their observance of the principles of the gospel. All nations may enjoy the life-giving force of the gospel of Christ if they will get out of the long-trodden rut of tradition and get in the light—hear the message and place themselves in an attitude that truth may act upon them. The gospel taught by the "Mormons" is a light upon a hill whose beams are penetrating the dark places and seeking out the upright and virtuous. It is the leaven that will eventually leaven the whole lump. Nowhere is there to be found a vein of parasitism in its code of laws. It recognizes the fact that life means work. It seeks to raise men and women to a higher plane. Ought not such a message of truth and light to be hailed with joy and gladness, rather than be met with abuse? All tolerant and right-living individuals will agree, I am sure, that it is high time truth in its entirety be made to operate in bringing union and brotherly love to the human family.

OWEN F. BEAL.

THE greatest evils are from within us, and from ourselves also we must look for our greatest good.—JEREMY TAYLOR.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 30, 1909.

HOME WORK FOR ANTI-MORMON AGITATORS.

In last week's issue of the *Millennial Star* we made some quotations from an address by Archdeacon Madden, which gave startling statistics and other information concerning the condition of affairs in Liverpool and adjacent places, showing the decadence of religious influence and the consequent descent in the scale of public morals, and particularly exhibited in juvenile depravity and the absence of purity and parental influence in "the home." The statements made by the Archdeacon, supported by undoubted official authorities, has caused much comment in many quarters. The facts presented are indisputable. No one seems inclined to oppose or try to weaken them. The general sentiment is to deplore the situation, and urge measures looking to the arrest of the evils complained of and a return to the old-time home influence and parental authority.

We took occasion to refer to the endeavors of a number of our "Christian" friends to picture society among the "Mormons" in the darkest hues, and to warn parents against the alleged attempts of our missionaries to lead away young people and induce them to emigrate to Utah, where, it is supposed, they would be plunged into ruin. The evil reports concerning the Latter-day Saints, their teachings and their character are industriously circulated by professing ministers of the gospel and find their way into sensational publications, and quite recently they have led to scenes of disorder and positive persecution in several places, where the populace are easily stirred up into fury by tales that are so outrageous and absurd that it is astonishing that any sane person would pay attention to them. Yet there seems to be an appetite among the masses for anything salacious and slanderous. and such pabulum is swallowed with avidity.

If the public who are so excited over these anti-"Mormon" untruths would only look around them and see the actual condition of things in their own neighborhood, they would find ample room for works of reform without troubling themselves about terrible tales of alleged wrongs in a country six or seven thousand miles away.

This is not intended as a palliation for any real evils abroad because of shocking conditions at home, but simply to draw attention to the undoubted facts of those conditions in contrast to the unsupported and lurid stories which there is no attempt to substantiate. The course pursued by the excited believers in these stupid rumors is to require the Latter-day Saints, whose friends and cause are thus assailed, to prove the charges untrue, instead of demanding proof from the retailers of scandal who make money by the publication of vile books and pamphlets, and whose word is taken for granted.

These libellous publications are circulated by some respectable people who think they are doing God service in warning the public against a people whose character for virtue, moral purity, temperance, business integrity and home influence of a religious nature is vouched for by unprejudiced visitors to Utah of all shades of opinion, but whose testimonies appear but rarely in the public prints. Anti-"Mormon" stories are much like those alluded to in a recent conference in Manchester of the Catholic Truth Society. The Right Rev. Abbott Gasquet declaimed against the "calumnies of Protestant prejudice." "These," he said, as reported in the *Liverpool Post and Mercury*, "took the form of the dissemination of filthy works like that ancientlibel, the notorious 'Maria Monk.' The lies of that and similar infamous slanders had been exposed time and again, yet Protestant ladies, presumably educated and refined, persisted in circulating these indecent publications, to warn innocent adolescence against the dangers of the Church of Rome. In his opinion they ought to be prosecuted for the circulation of grossly indecent publications."

These remarks are directly applicable to the propagators of the infamous publications against the Latter-day Saints, or "Mormons" herein alluded to. Yet ministers of Protestant churches, in their assault upon the Latter-day Saints whose doctrines they cannot refute, avail themselves of just such vile romances in order to prejudice the public mind and arouse hostility against the "Mormons" which, in some places, are leading to acts of outrage worthy only of the dark ages. The question is asked: "Why do you not prosecute the authors and publishers of these libels and thus prove them untrue?" The answer is, It is difficult and should not be required to prove a negative. For instance, if it is stated that certain persons not mentioned by name have committed deeds of horror in places far remote from England, how are you going to prove them false in a British court of justice? Or, in what way can these blood-curdling falsehoods be disproved in a public market place or street gathering, where the crowd is roused to fury against you? Is it not much more sensible to leave such matters to the good common sense of reasonable people and explain to them the facts when they are disposed to listen quietly to reason, than to engage in a street squabble or mass meeting, and thus play

into the hands of the miscreants who invent the stories and are profiting by their sale?

We have advised and still advise our friends to abstain from entering into public disputations on such unsavory subjects as are introduced by our assailants, and we counsel our missionaries to preach the gospel of Christ as revealed from heaven in these latter days, by the authority divinely bestowed upon them, and leave the violent agitators and false accusers of the brethren "severely alone." Let them "fill up the cup of their iniquity," and then go to their doom. They have their uses. They draw attention to the truth by the very grotesqueness of their falsehoods. It may be hard to bear in silence their attacks upon us and our most esteemed friends, but patience is a virtue to be cultivated, and "Time's a friend to innocence."

One important fact is very noticeable: In a short time after these outbreaks have spent their force investigation follows, and the result is numerous baptisms into the Church of Jesus Christ of Latter-day Saints in the vicinity of these disturbances. If it were not for the futile efforts of our malignant foes to misrepresent us and our cause, it would be difficult in many places to arouse general attention. But the misrepresentation of our doctrines, like those that have proceeded from Liverpool pulpits, have proven effectual in the direction indicated, and while we have no respect for the authors of those calumnies, we are always pleased when they discharge their little paper wads, expecting to batter down the mighty fortifications of the everlasting truth which God has revealed in this present age for the salvation of mankind.

We repeat the suggestion that those who are so anxious to warn the world against "Mormonism" and its adherents, ought in common reason to spend their energies upon the evils within their own purview and try to improve home conditions, instead of raving about a people of whose character and aims and intents they are utterly ignorant, and whose home life and surroundings and every-day religion are as much above those in these regions depicted by candid and outspoken Protestants and Catholic dignitaries, as the pure atmosphere of the cloudless sky is above the noisome stench, moral and physical, of the numerous slums of the largest "Christian" cities. And when the subject of marriage and social conditions is brought forward in false attacks upon "Mormon" doctrines and doings, it would be as well if our defamers would pay a little attention to an evil that is permeating "Christian" society, as portrayed by another speaker at the conference here spoken of—W. Leslie A. Yoke of London, who declared that "It was now a truism that England was no longer a Christian country."

As one evidence of this, he said: "The pursuit of pleasure and love of ease have resulted in a widespread practice that is more morally degrading and anti-Christian in tendency than it is possible here to indicate. In plain terms, I mean that sordid blas-

phemy against life which is reflected in the sensational fall in the birth-rate during the last two decades. This vile practice, the deliberate murder or proscription of the unborn—has spread, and is now rushing like a black death through every class of the nation. There is hardly a street or an alley in our great towns—especially in the more prosperous middle-class and working-class districts—there is now hardly a country village that is not infected by it; even among Catholics it is to be found. More swiftly than anything else does this sin bring moral anarchism, and I verily believe that its rapid and wide dissemination to-day is one of the main causes and supports of the modern growth of anti-Christianity."

That is a subject which might engage the attention of our professing Christian libelers of the "Mormons" to much greater profit in the sphere of moral improvement, than their attacks upon a system which leads in the very opposite direction to that monstrous evil so strongly denounced in the paragraph we have quoted. We rejoice in the knowledge that the tendency of the religion nicknamed "Mormonism" is to the highest ideals of religion and morality and human progress towards perfection, and we are sure that our elders will spend their time and labors much more effectually in publishing the pure doctrines of the Church of Jesus Christ of Latter-day Saints, than in wordy public combats with its unprincipled opponents.

C. W. P.

MINUTES OF GRIMSBY CONFERENCE.

THE Grimsby semi-annual conference convened in the Lecture Hall, Kingston Square, Hull, September 26th, 1909. There were present President Charles W. Penrose of the European mission; Sister Romania B. Penrose of the General Board of Relief Societies; President Frank T. Bennett and fourteen traveling elders of the Grimsby conference. Elders Kerr and Mowry of the Leeds conference were also in attendance.

The morning session commenced at 10:30. After the usual opening exercises the sacrament was administered by Elders Frederick H. Giles and Richard M. Fairbourn. A sacramental hymn was rendered by the Elders' quartette.

The clerk read the labor report for the past six months, which was accepted. President Bennett presented the general and the local authorities of the Church, who were unanimously sustained.

Elder Elmer H. Bailey stated briefly the condition of affairs in Scunthorpe. They have a comfortable meeting place, are making friends, and felt encouraged in the work and outlook for the future. His experience in missionary labor was adding strength to his testimony, and increasing his desire to press on in the work.

Elder J. Milton Booth related some of his experiences in his labors at Brigg. The fair-mindedness of the people enabled them

to converse freely on gospel principles and the desire to hear more was often expressed. It gave him pleasure to bear testimony of the restored gospel which is within reach of all who care to see and hear.

President C. W. Penrose expressed his pleasure to hear the experiences and reports of the brethren. The great work that devolves on the Latter-day Saints is to preach the gospel to every nation and people, prepare them for the changes about to take place, and warn them of the judgments spoken of by the prophets. Diligence is required and they who do the work will receive the reward. When work is done joy and satisfaction are received which are beyond price. Christ has done what we cannot do for ourselves; by following Him and doing the works that He did we will become kings and priests unto God. The work heralded abroad is growing, the same spirit is enjoyed in the North, on the Continent, and in South Africa as we enjoy here. Encouraging words were spoken to those who had accepted the gospel. Great is the reward of those who keep the commandments and teach others to do so. They are laying up treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through and steal.

The afternoon session commenced at 2:30, there being a large increase in attendance over the morning meeting.

Elder Richard M. Fairbourn felt favorably impressed with the future outlook in the Grimsby branch. The different organizations are doing much good, which is due to the interest taken by the members. Invoked the blessings of God on all, that the desire might be planted in the minds of the people to acquire knowledge in regard to the principles of life and salvation.

Elder Arthur H. Hall gave a favorable report of the condition of affairs in the York branch. A good feeling prevails among the saints, who are enjoying the gospel and endeavoring to live it, as shown in their work in the branch and the attention paid to their duties. Bore testimony to the restored gospel and the divinity of the work of the Latter-day Prophet.

The sacred solo, "Face to Face," was rendered by Elder Hall.

Sister Romania B. Penrose rejoiced at being privileged to meet with those assembled in the house of worship. Some of the objects of organizing the Relief Society by the Prophet Joseph Smith were for mothers to be made equal to the responsibility of bringing up their children properly, also that the sisters might be a comfort and help to each other, and to emulate each other's good qualities. They should gain information as to the best way to prepare their children to embrace the principles and ordinances of the gospel. The poor were to be assisted, and the sick and afflicted visited. Home duties were enlarged upon and practical suggestions were offered for the promotion of union and the spread of righteousness and faith.

President Penrose spoke of the pleasure and duty of meeting to worship the Lord on the day He has ordained for people to abstain from work. He quoted from Doctrine and Covenants, Section 59: "Thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High." The way to show our belief in Him is to keep His comandments. It is to renew our covenants with Him that we partake of the emblems of His body and blood. We are to partake of it worthily, with malice toward none, but with love and respect for each other. Christ rose from the dead on the first day of the week. His apostles met on the first day of the week to break bread, receive contributions, instructions, etc. The beginning of the gospel is faith, repentance, baptism, and the gift of the Holy Ghost. We must then go on unto perfection. By overcoming our weaknesses we learn to enjoy our existence. The gospel teaches us to form good habits and refrain from bad ones. If we expect the blessings we must keep the laws. If we do our duty in living the gospel we will be prepared for the changes which are to come. We must do the things we ought to do and leave undone the things we ought not to do. We can rejoice because we are Christ's, and this is His Church. We are blessed when reviled, persecuted, and spoken evil against falsely for His name's sake, and great will be our reward if we endure unto the end.

The evening meeting commenced at 6:30 with about three hundred and fifty persons present, saints, investigators and strangers.

Elder Fred. W. Giles reported his labors and affairs in the Gainsboro branch. A great interest was shown on the part of the saints in assisting the elders to get the gospel established in the minds of investigators, as well as in the different organizations. His testimony was that by obedience to the word of the Lord in living and obeying the plan that He marked out, we are strengthened and enabled to receive more light, truth and knowledge.

President Bennett reported the conference as being in good working order. The testimony borne as to the mission of the latter-day Prophet is all-important to the work and teachings of Latter-day Saints. That time foreseen by John, when the gospel was to be restored, has arrived, and the fulness of the gospel is upon the earth, to be preached to the whole of the human race. Extended encouragement to all in well-doing so as to have the Spirit of God to be our guide. Asked the blessings of God on all assembled, to give them light and a desire to accept and live the gospel.

"Beautiful Isle of Somewhere" was sung by the Elders' quartette.

President Penrose mentioned some of the views of believers and disbelievers in the Messiah regarding that "somewhere" mentioned in the song, and the reward or punishment of the people who accept or reject Him. The idea did not come from the Lord nor from the

Bible that punishment for sin is endless burning in literal fire or that by death our existence ends. He explained the conditions of the departed in the "somewhere" behind the veil, quoted from the scriptures as to the work of the Savior after He "gave up the ghost," and the separation of Paradise and Hades, showed the actual existence of the spirit of man and its distinction from the body, its origin, identity and eternal persistence, its capacity to receive truth or reject it, to be obedient or disobedient whether in the body or out of the body. The idea is repudiated by the Christian world that the dead, or spirit out of the body can hear the gospel, but the doctrine is strongly supported by the Bible. Christ says if we believe in Him the works that He did shall we do also and greater works than He was doing at that time, because He was going to the Father. If we wish to show we believe in Him we must begin and continue to do the works that He did. Those who do so in this world will follow in His steps in the world to come. The gospel of Christ will be preached to "every creature"—the living and the dead. The spirits of men are the children of God, Jesus Christ is our elder brother. There are places for all "somewhere" in the many mansions of the Father. The degrees of glory differ as the glory of the heavenly bodies. Every individual will be judged according to the works done here, and receive what justice and mercy claim, Christ being the Redeemer through whom we come to God. Prayed for the blessings of God on all present. Encouraged the elders in their labors. Counseled diligence and unity among the saints.

Priesthood meeting was held on Monday at 9:30 a.m. After the reports of each of the elders all listened attentively to the instructions of President Penrose, who also answered questions of interest.

THOMAS E. KING, Clerk of Conference.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home to-day per s.s. *Megantic*: From Great Britain—Robert Blain, James A. Rowsell, James E. Burns, James Thomas, John F. Cutler, Franklin D. Williams. From Switzerland and Germany—James C. Koch, Charles J. Zollinger, Thomas N. Bleak, Jr. From the Netherlands—James L. Wallace, Aart J. Neuteboom. With the company were sixty-three emigrants, in charge of Elder John F. Cutler, with Elders James A. Rowsell and James L. Wallace as assistants. Bishop Lorenzo Thomas and wife also returned home with the company.

Death of Elder Griffith E. Williams.—With deep regret we announce the death of Elder Griffith E. Williams, of Blackfoot, Idaho, who came to this country, on a mission, landing on June 1st,

1909, when he was assigned to labor in the Leeds conference, where a younger brother, Franklin D. Williams, was serving as a missionary, having been here about fifteen months. They both went to South Wales to visit relatives and friends on September 10th, where they enjoyed their trip, receiving a hearty welcome and making an excellent impression. He was taken with severe internal pains on the evening of September 22nd, and his friends sent for a doctor who prescribed for him, but without relief, and the symptoms being very alarming, he was taken to the hospital at Tredegar, where an operation was performed, which showed that he was suffering from appendicitis and peritonitis. The appendix had suppurated and burst. Every attention was paid to him that was possible, but he succumbed to the disease and died on September 25th. He was a fine, stalwart man, six feet three inches tall, and was apparently in excellent health until the day when the disease attacked him. He leaves a wife and one child. The body was shipped on the s.s. *Megantic* to-day, in charge of his brother, Franklin D. Williams, who was honorably released from his missionary labors for the purpose. This is a sorrowful termination to the earthly labors of our brother who has departed, but a joyful beginning of a greater work in another sphere in forwarding the same grand cause in which he served so faithfully on earth. May the Lord comfort the bereaved!

At a baptismal service held September 26th, in the George Street Turkish Baths, Hull (Grimsby conference), four persons received the ordinance at the hands of Elder Richard M. Fairbourn. Confirmations took place at the water's edge.

On September 16th, 1909, a baptismal service was held at the Gorton Baths, Manchester branch (Manchester conference), at which two converts were baptized by Elder Luman G. Taylor. Confirmations took place at the baths.

On Sunday, September 26th, a baptismal service was held at Walsall (Birmingham conference), at the Public Baths. Nine candidates were immersed, Elders Frank T. Griffin and James Palmer officiating.

One member was added to the Church in South Shields (Newcastle conference), on September 23rd, at the Corporation Baths, Elder O. C. Jensen officiating.

At the Saints' Meeting Hall, Belfast (Irish conference), on September 23rd, 1909, one member was added to the Church by baptism, Elder David M. Powelson officiating. On September 25th another member was added to the Church, Elder William W. Dummer officiating.

A baptismal service was held at the Westgate Corporation Baths, Newcastle (Newcastle conference), September 28th, at which two members were baptized, Elder Ralph Stayner officiating.

A baptismal service was held in Old Hartlepool (Newcastle con-

ference), on Thursday, September 23rd, 1909, when Elder Ben. A. Critchlow led one candidate into the waters of the North Sea, where the ordinance was performed.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXIX.—THE PIONEER COMPANIES.

Textbook: One Hundred Years of Mormonism (Evans) pp. 439-49.

I. THE PIONEER BAND OF 1847.

1. Company formed. (a) When. (b) Number. (c) Provisions, etc.
2. The destiny. (a) Known or not by President Young. (b) Reasons.
3. The journey. (a) Points along the route. (b) Persons met. (c) How they got fresh provisions. (d) Changes in number. (e) Company divides. (f) Entering the valley of the Great Salt Lake.

II. OTHER COMPANIES.

1. Company of the battalion. (a) Who they were. (b) Where they came from.
2. Second company of 1847. (a) Size of. (b) Prominent members of. (c) Meet returning pioneers.
3. Companies of 1848. (a) Number. (b) Prominent members of.
4. Companies of 1849 and later years.

III. THE HANDCART COMPANY (1856).

1. Perpetual emigration fund. (a) How begun. (b) Purpose of.
2. Number of companies with handcarts. (a) Condition of members. (b) Time of leaving the Missouri, etc. (c) Details of journey. (d) Efforts to save companies. (e) Results.

IV. SOME CHARACTERISTICS OF THESE PIONEER JOURNEYS.

1. Organization. (a) Characteristic of "Mormonism." (b) Organization of these companies.
2. Making roads, bridges, etc. (a) Details. (b) Scene at the Missouri River.
3. Indians. (a) Manner of dealing with them. (b) Results.
4. Herds of Buffalo.
5. Inventive turn of mind in some. (a) Characteristic of pioneers. (b) Details of "Mormon" inventions.

CONTENTS:

The Grandeur of Loving Service ... 609
Parasitism in Religion 612
Editorial: Home Work for Anti-Mormon Agitators 616
Minutes of Grimsby Conference ... 619
From the Mission Field 625
Sunday School Lesson for Theological Department 624

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